desirous of having creatures, meditated. Having meditated^
he produced the pairs *Rai* (primal matter) *ond Prana* (Spirit).
thinking " These will produce various creatures for me."
((5. Verily the sun is *Prana* and the moon *Rai.* Every
thing that has form as well as every thing that is formless, is
Rai ; therefore, a thing that has form is surely *Rai."*
The above may be compared with the description of creation
given in Taittiriya Upanishad 11—6. which deals with the-
subject of creation. Creation there also is preceded by
meditation. But whereas in the Taittiriya, it is the Brahma.
who meditated and created all existence ; in this Upanishad
(Prasna) it is Prajapati, the Lord of creatures, who creates
Prana and *Rai* and not the creator directly. *Prana* and *Rai,*
mind and matter, in their turn, are the authors of subsequent
creation.

Chapter II *declares the supremacy of Prana, the vital*
power over the senses and the adoration of the Prana by the
senses as the manifested Brahman.

tc 1. Then Vaidarbhi, the son of Bhrigu, asked him
' Sir, how many powers support the animal body ? Which
of them boast of their power and which one of them is the

chief? "
"2. He said to him st These powers are ether, air, fire,.
water, the earth, speech, the sensorium, the eye and the ear^
These boasted of their power and said, ct We pervade the body
and support it."
t(*3. Prana,* the vital power, the chief, said to them,
" Be not deluded. It is I who, dividing myself in five ways
pervade and support this." They did not believe this.
t{ 4. He, out of a feeling of pride, showed as if he had
gone out. On his going out, all went out; on his staying,
all stayed. As, on the chief of the bees flying up, all the bees
fly up, and on his staying all stay, so did speech, the sensorium^
the eyes and the ear. Then they became contented and
began to praise *Prana* in the following manner:—